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THE IDEA OF ANTI-CORRUPTION EDUCATION AS IT RELATES TO ISLAMIC EDUCATION IN INDONESIA

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ABSTRACTS

Background: Corruption is still a national problem. Education is believed to be an alternative in eradicating corruption in Indonesia. For this reason, it is necessary to examine the views of Islamic education in overcoming corruption. **Purpose:** This research aims to describe the concept of anti-corruption education from the perspective of Islamic education in Indonesia. **Method:** This type of research is qualitative with a library study method, taken from credible sources in the form of relevant scientific data, including Google Scholar, Garuda, DOAJ, and SINTA. To test the validity of the data, the researcher checked the research data source. **Result:** The results of this research conclude that the implementation of anti-corruption education is interpreted as: first, an effort to educate the generation (students) in developing a firm attitude to reject every act of corruption, collusion and nepotism. Second, reinforce students' views that corrupt acts are bad acts (not something ordinary or normal). Third, internalize values in students, including honesty, independence, discipline, responsibility, hard work, simplicity, courage and fairness. **Conclusion:** The research concluded that the implementation of anti-corruption education in Indonesia is in accordance with the concept of Islamic education as an effort to prevent corruptive acts from an early age through education and internalization of values among students.

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A. INTRODUCTION

Students absorb attitudes and opinions through the educational process. With the help of education and example, educators can effectively increase students' ability to apply what they have learned (Subkhan, 2020; Ariga, 2023). A number of educational procedures aim to provide appreciation and experience, with the hope that the outcomes will benefit both the individual and the larger community (Harto, 2014). If education is viewed holistically, then education may help alleviate the nation's many pressing demands (Widodo, 2019). Corruption, collusion, and nepotism (KKN) are widespread issues that the Indonesian people face; let's refer to them as "acute" problems (Helmanita, *et.al.*, 2011). Despite the fact that KKN concepts, aspects, actions, and countermeasures have been regulated in this manner, all of this is regarded as normal. Thus, anti-corruption education, as outlined in Regulation of the Minister of Research, Technology and Higher Education number 33 of 2019, is viewed as an alternative to preventive measures in corruption (Hasanah, 2018).

According to reports, one of the key strategies for stopping the proliferation of KKN cases in Indonesia is the introduction of anti-corruption teaching in colleges (Suhandi, 2023). This is due to the perception of students as change agents who will occupy a variety of leadership roles at all levels, including those of the village, sub-district, district/city, province, and the federal government (Karim, 2023). They hold a variety of posts in the legislative, executive, and judiciary. Because of this, the government is correct to emphasize the need of anti-corruption teaching in universities (Dewi, 2022).

The idea of tertiary-level anti-corruption education is a way to reach out to a large number of students about the causes of corruption, the hazards of corruption, and the consequences of collusion and nepotism (Gusnardi, 2014). Corrupt practices are also becoming more common as a result of the public perception that since democracy is costly, it is only natural for the wealthy to hold positions of power. In addition, the perception of money politics as a legitimate means of obtaining votes is growing.

This kind of thinking has to go in the context of anti-corruption education since it is the source of the transactional issue with office between the people and their representatives (Permatasari, 2022). "Sane" and "healthy" democracies can only be established in society, he argued, if colleges pursue digitalization (Lailiyah, 2022; Andriani, *et.al.*, 2022). There is talk that this could boost community involvement in preserving democracy. For instance, the catchphrase "no viral no justice" is relevant in the digital age, and as a result, the people can use cellphones to monitor national affairs (Sakinah & Bakhtiar, 2019).

One interpretation of higher education serving as a "vehicle" for anti-corruption education is that it comes after students' first responsibility, which is social control. Students' voices for social control have had a genuine impact on state affairs, ranging from elevating the status of common issues and addressing the welfare of the populace to ushering in a period of reform from the old order (Trisnawati & Rizalia, 2022). Has the pupil finished their assignment? Without a doubt. Because of this, social control measures must be kept in place to maintain the equilibrium of state affairs.

Ironically, there hasn't been much of an impact on the degree of corruption, collusion, or nepotism in Indonesia from the involvement of university graduates who

are now people's representatives (Aziza, 2022). Based on this, students can assist the community realize rules and regulations that are just and pro-people while also opposing laws that are unjust and do not benefit the community. In this way, they can play a preventive role against corruption.

In actuality, studies on anti-corruption education have been conducted from a number of scientific vantage points. Firstly, let's talk about anti-corruption education initiatives (Yang, *et.al.*, 2024; Kadir, 2018; Abdelrahim, 2024), internalization of values as a preventive measure for acts of corruption (Lin, *et.al.*, 2023; Karim, *et.al.*, 2023; Suryani, 2013; Chen, *et.al.*, 2022), integration of anti-corruption education in Civics learning (Fernando, *et.al.*, 2023; Prasetyo, *et.al.*, 2022), design of Civics teaching materials based on anti-corruption education (Hadin & Fahlevi, 2016; Tvedten & Picardo, 2018; Harasymiw, 2019), support the teaching of anti-corruption education on campus (Mukti, 2018; Walton & Peiffer, 2017; Qia & Yanting, 2023), implementation model of anti-corruption education in Islamic higher education institutions (Hasiuk, *et.al.*, 2023; Arifin, 2015; Ebekoziem, *et.al.*, 2022), character and humanistic learning (Boateng, *et.al.*, 2024; Manurung, 2012; Ramashov, *et.al.*, 2023), the urgency of anti-corruption education (Mulugeta, 2019; Wati, 2022), Insertion of anti-corruption education in Civics material (Haddoud, *et.al.*, 2024; Jaya, 2021; Gray, 2021), anti-corruption educational ecosystem in state Islamic religious universities (Kholiq & Permata, 2023), and empowering student potential in internalizing anti-corruption values (Setiawan, 2023; Shin & Lui, 2022).

Referring to several related sources mentioned above, an urgent study has been compiled regarding initiatives aimed at educating students about the dangers of corruption. Based on this, an in-depth study was carried out which brought together a number of theories and analyzes related to the topic of anti-corruption education. The parameters of this investigation were studied with reference to the concept of Islamic education. The idea of anti-corruption education in higher education is the official focus of the study. Thus, the concept of anti-corruption education is found in the perspective of Islamic education.

B. METHOD

This study combines a literature review methodology with a qualitative approach (Assingkily, 2021). The analysis was focused on view of Islamic education. Reputable pages from the DOAJ, SINTA, and Google Scholar websites served as the data sources. Researchers examined and double-checked the research data sources in order to verify the accuracy of the data. In reality, from reliable websites, researchers find a variety of issues with anti-corruption education. The researchers attempted to expand the study by looking at policy issues and the internalization of anti-corruption ideals in higher education institutions after finding 15 to 20 scholarly works covering related topics. The problem that has been formulated is then examined by concentrating on three areas: measures to avoid corruption, altering students' perceptions of corruption, and instilling anti-corruption ideals in students.

C. RESULT AND DISCUSSION

Attempts to Foster in Students a Firm Attitude Rejecting Corruption

The Indonesian people share a common enemy in corruption, or riswah. The primary factor destroying variety is corruption since it affects a lot of people, including

the Indonesian people as a whole (Santika & Arazy, 2023). Why is that? Large or small, corruption actually impedes the development of society's economy. Moreover, it causes the administration of people and natural resources to diverge from the established primary responsibilities and functions. Based on this, the government created the Corruption Eradication Commission (KPK), an anti-riswah organization (Assingkily, *et.al.*, 2023; Disyahputra, 2023).

The Corruption Eradication Committee, an autonomous institution, caught the public's attention upon its initial establishment. This is due to the fact that over hundreds of corruptors have been apprehended as a result of protracted investigations, direct inspections, or Operation Arrest in Arms (OTT). As word gets out that this institution can expose a variety of corruption situations, these efforts are beginning to bear fruit (Asmorojati, 2017). Ironically, though, it has lately come to light that KPK employees may have participated in the unlawful gathering of KPK inmates.

The actual state of society illustrates how cooperative solutions must be sought out in order to prevent and eradicate corrupt practices (Suyanto, 2018). Implementing anti-corruption education in universities is one of the goals that the Indonesian people are presently pursuing, in compliance with the Minister of Research, Technology, and Higher Education's Regulation number 33 of 2019 (Pamungkas & Pratimaratri, 2022). This is an attempt to stop corruption and to inspire the next generation to adopt a strong moral stance against all forms of collusion, nepotism, and corruption.

Any individual who violates the law, enriches themselves, benefits themselves, other people, or corporations, or abuses opportunities or facilities because of their position or position that can negatively impact the state's finances or economy is considered to be corrupt (Labolo, 2017). In the context of public bureaucracy, corruption has taken many forms. These include bribery, embezzlement in office, extortion, cheating, conflicts of interest in the procurement of goods and services, and gratuities or gifts (cash, merchandise, discounts, commissions, interest-free loans, travel tickets, free medical care, and other amenities) given with the intention of serving one's own interests or expecting something in return from a public official (Ubaedillah, 2015).

Grand corruption and petty corruption are the two types of corruption. Grand corruption is the term for an act of corruption involving governmental policies connected to a variety of disciplines, including the economy, and high-ranking public officials. On the other hand, minor corruption, also known as survival corruption by need (corruption for survival or out of necessity), is a type of corruption that government employees engage in in order to cover their daily expenses since they are not making enough money (Ruslan, *et.al.*, 2022).

There are several ways to define corruption, and it is connected to a wide range of acts that fall outside the purview of corruption itself. For instance, in a political setting, corruption is typically viewed as a result of ineffective power control. Abuse of power results from this lack of control. Power abuse will have a wide range of effects, from character assassination of politicians and state officials to the lowest levels of bureaucracy (Marpaung, 2024).

In the Indonesian environment, a number of interconnected and entangled elements lead to the problem of corruption, particularly in the political sphere. At least six major causes have contributed to the rise and spread of corruption in

Indonesia (Syarief & Prastiyo, 2018), *first*, political aspects, which primarily concern humanitarian concerns or the sincerity with which the political leaders and the state are handling incidents of corruption. The second aspect to consider is the legal one, specifically the deficiency of laws and legal penalties pertaining to matters of corruption, including the dedication and honesty of the authorities.

Third, cultural elements that operate subconsciously in the minds of most government officials and elites include the emergence of feudalistic beliefs and the attitude of wanting to be serviced and live in luxury. Fourth, elements of the administrative structure of the government that provide room for corrupt activities. Fifth, the economic incentive component is out of balance, making it "rationally" sufficient to incite bureaucratic officials to misuse their power in order to find other ways to get what they want. The presence of a corrupt state machinery and a government system that is focused on servicing superiors (*pangreh praja*) rather than the community are the sixth historical factor and legacy of colonialism.

Three factors can provide a chance for someone to conduct corruption, as demonstrated by the relationship between power and corruption. A public official does not meet the criteria for having committed an act of corruption if any one of these three components is missing. These three factors are: (1) a person's ability to implement and oversee public policy stems from his power; (2) the policy produces economic rewards, or economic rents; and (3) a system that provides opportunities for public officials to break the law.

When the Corruption Eradication Commission (KPK) catches corruptors in Indonesia, they frequently utilize this third factor as an excuse. This explanation is still, of course, restricted to public authorities. It is not considered corruption when someone who is not employed by the government performs a comparable act. In actuality, every deed against the public interest—whether done by a public official or not—must be considered corrupt from an ethical standpoint.

Corruption Paradigm in Islamic Education

The rapid advancement of democracy in Indonesia is beset by grave challenges, chiefly the unscrupulous actions of public servants, state officials, and representatives of the people. The public is inundated with news of instances of power abuse virtually every day, including theft of public funds (corruption) (Prasetyo, *et.al.*, 2022). The fact that corrupt practices are still present in both political parties and the educational system is quite concerning.

The transmission of corruption customs from the center to the regions continues to be a hallmark of the regional autonomy that has been implemented thus far. The mass media also reports on misuses of the Regional Development and Expenditure Budget (APBD) committed by members of the legislature (DPRD) and the regional government (Pemda). The Financial and Development Supervisory Agency (BPKP), the Corruption Eradication Commission (KPK), and non-governmental organizations (NGOs) all carry out supervision, but it doesn't seem to be sufficient to end corruption within the state apparatus (Sommaliagustina, 2019).

Corruption cases in Indonesia are not unique. Executives and legislators are frequently involved in corruption when it comes to determining and carrying out development budgets, organizing project tenders, and carrying out development projects. Imagine the damage to the state's economy if governmental managers

engaged in corruption spanning from upstream to downstream development (Arrsa, 2016).

The practice of money politics in elections to political party leaders and regions, together with public bribery against public officials and law enforcement agents, continue to fuel the misappropriation of funds and state assets (Sakti, *et.al.*, 2022). In this instance, it is not unexpected that Indonesia is still trailing many other nations in the global fight against corruption. This feat pales in comparison to Indonesia's democratic accomplishments.

Because political players, both in the parliament and other state institutions, commit acts of corruption, the situation of corruption in Indonesia is becoming worse. From the standpoint of a contemporary state, a democratic political system with its checks and balances is supposed to be able to suppress political temptations as much as possible among politicians and state administrators, both during the legislative process and during the implementation stage of regulations that are jointly created by the legislative members and the government (Firdaus, 2023).

Naturally, public control and the media are crucial in this corridor when it comes to keeping an eye on the corrupt practices of the executive elites at the center and in the regions, as well as the representatives of the people. The oversight of political parties' financial management is one of the most needed measures pertaining to political corruption. The public's critical view of the likelihood of businesspeople having close ties to political figures is just as vital as keeping an eye on the flow of political party finances (Manullang, *et.al.*, 2023).

In the lead-up to local or national elections, businesspeople and political party leaders frequently have this close relationship. This issue frequently leads to acts of corruption in addition to collaboration between businessmen and political party elites, which has the potential to disrupt internal political party cadre building. Therefore, it's critical to further instill the idea that corrupt behavior is wrong and that it's not something commonplace or typical through anti-corruption teaching in higher education.

An extensive investigation of education grounded in Islamic teachings and emphasizing the universal values of human existence. Emphasizing to pupils that human beings have the capacity to transgress every command found in the Al-Qur'an and Sunnah is a crucial aspect of Islamic teaching. On the other hand, humanity has the ability to follow any restriction found in the Koran and Sunnah. These include deception, corruption, and using dishonest methods to get wealth. For this reason, it is strongly advised that madrasas use the anti-corruption (*riswah*) idea as a lesson plan.

From an Islamic perspective, teaching pupils about anti-corruption can effectively raise their knowledge of their human rights and obligations. Please fight for your rights, but you also have obligations that need to be carefully fulfilled. No one has the right to violate the rights of another person or to disregard their commitments out of self- or group-imposed will. Therefore, from the standpoint of Islamic education, violating the rights of others, whether individually or collectively, through corrupt behavior, is a disgusting act that is strongly despised.

Students' Internalization of Anti-Corruption Values

Power and corruption are mutually exclusive. The well-known statement by Lord Acton that "power tends to corrupt" suggests an obvious conclusion: the holder of power is more likely to engage in corruption or to misuse it in a variety of ways. Sugiarto (2009) contends that a democracy that only gives those vying for power the freedom to commit corruption will eventually be detrimental to the political and economic structure. Put another way, if democracy is merely used as a means of acquiring and maintaining power, then democratic procedures do not necessarily ensure the total abolition of corrupt activities among state administrators.

In order for democracy to serve as a vehicle for character education in society, it should ideally be practiced with dignity and substance. The degree to which the culture of corruption can be eradicated will decide democracy's fate. It may sound utopian, but democracy will face dire circumstances and may even fail if corruption persists, particularly in the realm of national politics. Where democracy will exist in the absence of morality. Political parties, as well as individual and collective interests, will compromise public policy (Hambali, 2020).

Universities in particular play a crucial strategic role in bolstering anti-corruption efforts and democratic institutions. Both instructors and students have the ability to develop into intellectual agents that constantly question any government policy that they believe could be abused. Pupils and students should be aware that the actual democratic system could become a procedural democracy rife with corruption and nepotism, given their role as change agents after every significant historical shift in Indonesia (Sumaryati, *et.al.*, 2020).

The government's commitment to fighting corruption within the ranks of the government bureaucracy may have been demonstrated by the May 2015 issue of Presidential Instruction Number 7 of 2015 about the Prevention and Eradication of Corruption (PPK). Universities in particular may play a significant role in bolstering democracy and anti-corruption movements by engaging in proactive efforts to avoid corruption (Handoyo & Susanti, 2014).

Among the numerous democratic pillars mentioned above, student and intellectual organizations are seen as elements of civil society that are supposed to constantly be present as a countervailing force to the state or any entity that, given its nature, acts corruptly. Students need to be taught the following values: independence, bravery, simplicity, hard effort, responsibility, honesty, and fairness (Alfaqi, 2016).

Students can act as anti-corruption activists on campus by being brave enough to raise concerns and by keeping an eye on how the college bureaucracy is putting all of its policies into action. This will help destroy the foundations of Indonesia's corrupt culture. The younger generation's concern for the future of democracy may be shown in their critical attitude toward any acts of corruption in both the local community and larger society, in addition to their participation in deciding the destiny of the country.

D. CONCLUSION

The application of anti-corruption education is seen as: *first*, an attempt to educate the generation (students) in establishing a solid attitude to reject any act of corruption, collusion, and nepotism, based on the description provided above. *Second*, reaffirm to pupils that corrupt behavior is wrong and not typical or acceptable. *Third*, instill in your children a sense of integrity, self-reliance, self-discipline, accountability, diligence, bravery, and justice.

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